THE FELLOWSHIP

OF THE

ROSY CROSS

ISSUED BY FRATER SACRAMENTUM REGIS
MOST HONOURED IMPERATOR
IN ORDINE ROSEÆ CRUCIS,
FOR THE DIRECTION OF CELEBRANTS AND
THE USE OF FRATRES ET SORORES UNDER
THE OBEDIENCE OF AUTHORISED TEMPLES

THE THIRD ORDER OF THE ROSY CROSS

WORLD OF CREATION

PART IV.

THE CEREMONY OF ADMISSION

TO THE

GRADE OF ADEPTUS EXEMPTUS

7=4

BEING THE MOST HOLY GRADE OF CHESED AND THE PATHS APPERTAINING THERETO

ID EST
MYSTERIUM RESURRECTIONIS

PRIVATELY PRINTED

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Certified in conformity with the Secret Doctrine and Knowledge of the Rosy Cross.

SACRAMENTUM REGIS,

KEEPER OF THE SACRED MYSTERY.

THE FELLOWSHIP OF THE ROSY CROSS.

GRADE OF ADEPTUS EXEMPTUS, 7=4.

BEING THE MOST HOLY GRADE OF CHESED AND THE PATHS APPERTAINING THERETO.

PROLEGOMENA.

The Grade of Exempt Adept falls naturally into four divisions, of which three are connected with those Paths in the Tree of Life which communicate with CHESED from below. The fourth division is the Ritual of the Grade itself, and this is in two sections. The ordinary mode of advancement from SEPHIRA to SEPHIRA in the Fellowship of the Rosy Cross is recalled by this arrangement, but—the natural analogy notwithstanding—there is one important distinction. While there is, as usual, a single Path of Entrance into CHESED, the other Paths are those of return. The Grade itself is therefore communicated between the passage of the first and the transition to the second and third Paths. They are Paths of Return because he who attains the Grade of Exempt Adept is an ordained priest and teacher, who comes down into the lower SEPHIROTH of the Third Order for the celebration of the Mysteries therein, and is also reflected into the Second and First Orders, where he is represented by the Master of the Temple. The Postulant enters CHESED from the side of GEBURAH and leaves it for a life of ministration in the Holy Assembly from the side of MERCY. According to Zoharic Kabalism, the Pillar of Severity, resumed in GEBURAH,

is that of going in, while the Pillar of Mercy, resumed in CHESED, is that of coming out. The Paths of communication with CHESED are those of TETH, YOD and LAMED, being the lines of junction respectively with GEBURAH, TIPHERETH and NETZACH.

The preparation of the Postulant for the Grade of Adeptus Exemptus is made during the three symbolic days of his life in the indrawn state of consciousness, represented by the Rose and denominated Life in the Rose. He has passed, at least in symbolism, through the ineffable experience of Divine Union, which is that of Mystical Marriage, and the three days are an aftermath of this ecstasy. The Word has entered into his heart, and he bears testimony thereto within the precincts of the Holy Assembly, with whom he dwells in the Halls of GEBURAH. This is the Speech in the Rose. It is not a light of teaching, but that of a state attained, being manifest dedication (a) *to the Path of Light,* (b) *to the Great Quest and its term,* (c) *to the Divine Rapture of the Union,* (d) *to the Supernal Mother of Souls, as the principle of Union and of Love; and* (e) *to the Christ-Spirit, Who is GOD and the Spouse within. After this manner does the Adeptus Major raise in his own person the worlds that are below to the height of those which are above, and so prepares for his resurrection.*

Herein is the preparation of Hidden Life, and when the Postulant has received his call to advancement, the prescribed Act of Preparation is a single day of silence, to be passed in prayer, aspiration and thanksgiving. The Adept shall concentrate in mind and heart on his ceremonial progress through the Grades of the Fellowship up to the present epoch; on the inward meaning of the Grades, according to the interpretation communicated in the Grade of Adeptus Major; on spiritual love as the Key to the Grand Mysteries; and on the power and the

grace which are essential to one who having been drawn to things that are eternal, should receive a commission to lead others in the path. The silence of the Postulant must be preserved until his mouth is opened in the course of the Ceremony itself.

THE CELEBRANTS OF THE MOST HOLY MYSTERY.

The Celebrant in Chief, id est, Adeptus Exemptus, Lord of the House of Resurrection.

The Most Holy Priestess of the Rite, id est, the Lady of SHEKINAH.

The Usher of the Grade, who is also Keeper of the Threshold and Spokesman of the Adepti Exempti.

The Mighty Adeptus Major, 6 = 5, being the Postulant at the Gate of Easter, who, as in the Grade of Adeptus Major, is also in a certain sense an Officer of the Grade, having a rank corresponding to that of the Second Celebrant in the Ceremonies of TIPHERETH and GEBURAH.

The Celebrant within the Sanctuary, who is either the Imperator of the Rite or his Delegate, lawfully appointed. He represents the grace, power and authority which are beyond the Third Order and from which its warrants are derived.

The clothing of the Celebrant in Chief, or Merciful Exempt Adept, is the same as in TIPHERETH.

The Most Holy Priestess wears the white habit of the Third Order, with the veil and girdle of BINAH.

The Usher of the Grade wears the white habit and the girdle of CHESED, with the Rose-Cross belonging to this SEPHIRA. He carries a Wand surmounted by a Dove of Peace, similar to that of an Ostiarius in the worlds below TIPHERETH.

The Celebrant within the Sanctuary wears a white habit and robe. He is girt about the waist with a golden girdle. His collar is of white silk, from which depends a gold lamen, having the Wheel of the Spirit within the circle, and on the circle itself is the inscription: MYSTERIUM

INEFFABILE. His biretta is white and on its front is emblazoned the word UNITAS, in letters of gold. He bears the Wand of Imperator.

The Postulant wears the vestments and insignia of Mighty Adeptus Major in the Grade of TIPHERETH.

The clothing of unofficial members is that of the Usher of the Grade.

THE SOLEMN CEREMONY OF OPENING THE HOUSE OF THE ADEPTS IN THE GRADE OF CHESED.

The arrangement of the House follows the unwritten precedents. The Door of the Sanctuary is closed, and a curtain of the colour of CHESED is drawn in front of it. At the extreme Western end of the Temple hangs the red curtain of GEBURAH, bearing the symbol of the Setting Sun. Beneath it is the Funeral Litter, having its head toward the North. At a certain distance in front are the two PILLARS of the Fellowship. There are no Candles of the Dead, and there is no catafalque. The Candles on the Pillars are lighted. The Altar is placed in the middle way of the Temple and is in the form of a double cube, draped in CHESED violet. The symbols of personality belonging to the Grade of TIPHERETH are placed thereon, but the Cup is empty at this stage, and the Lamp is not lighted. The Sacred Pictorial Symbol of Resurrection is fixed upon the Western side of the Altar, looking toward the Pillars.

The Celebrant in Chief is seated alone in the East, having the Door of the Sanctuary behind him. The seat of the Priestess is between the Pillars, facing East. That of the Usher of the Grade is at a convenient point in proximity to the Temple Door. Beside him is a lighted brazier, from which smoke of incense rises. The Temple is in full light. The Fratres et Sorores of the 7=4 Degree are assembled and clothed. It should be observed that the Western end of the Temple in the First and Second Points represents that side of GEBURAH which opens on the Path of TETH. The orientation in these parts of the Ritual is therefore arbitrary.

The Merciful Exempt Adept opens the Sacred Ceremony with a battery of one knock—¶—and proceeds as follows :—

Adeptus Exemptus.—The Grace of CHESED is peace. Fratres et Sorores, the peace of GOD be with you, the peace of His high places ; and between us be the counsels of peace.

There is here the pause of a moment.

Adeptus Exemptus.—Merciful Exempt Adepts, Sons and Daughters of the Secret Doctrine, dwellers in the House of Resurrection, in the union of our common heritage, which is a sacrament of the union that is above, I invite you to join your intention with mine in the solemn act of Opening this Holy House in the Grade of CHESED.¶

All rise.

Adeptus Exemptus.—By CHESED the world was made. By CHESED it is re-made in Christ. O ye who have been faithful unto death, who have attained the Mystery of Union and the Marriage of Soul therein, I proclaim the Day of Resurrection.

The Priestess.—It is the living union of the Lover and Beloved in mind and heart and will.

Adeptus Exemptus.—It is also the Word attained and the mission which follows therefrom. It is the Christ-purpose in the world and a priestly sacrifice. In the Holy Order of the Rosy Cross, resurrection is therefore a return. It is the soul's regression to external life, bearing with it a Divine experience, the Word realised in the soul.

The Priestess.—Light in the Eternal East : Light from the Sun of Glory. All hail, thou morning of Easter.

Adeptus Exemptus.—It is in union with the Centre that the Word is sought and found. We sought it in the Written Law. We suffered the yoke thereof. We sanctified the flesh

therein. We sought it in the Holy Mysteries—the inward sense of revelation. They gave us many words in the Mysteries; in their utterance they were words of grace. By the light of the Secret Law we were called as Sons of the Doctrine. The galleries of mind were enlightened. All lights rose up therein. Still we were far from the term. The desire of the House of the Lord carried us on wings of fire—wings over the great waters. How long, O Lord, how long? The secret of the will in its surrender brought us to Gates of Regeneration. To the spirit of Thy will they opened. We knew Thy will within us. We beheld our path in Thee, as Children of the Second Birth. A message came into our hearts that we must ourselves become that Word which we had sought through the ages. We found that the Word was within us. Thy light descended within us, O Lord of Light, uplifting our lower SEPHIROTH. The path in Thee became a Way of the Cross, which is the Way of the Word on earth. Hereof is the imitation of Christ. All that is immortal within us was lifted into the glory of Calvary. All that was perishable within us died on the Cross of Sacrifice. *Passus et sepultus est.* O grace of death in the Lord. Sacred retreat into the darkness of the world within. Light which shineth in the darkness, and GOD Which fills it entirely. I testify on the part of the Masters, I testify on my own part, that He entered into the dark places. *Descendit ad inferos.* . . . The Word is crucified within us, the Word is upfolded within us, in the deep inward state. We are also received into the Word, and after the realisation therein it possesses our whole being in a glorious resurrection. *Tertia die resurrexit.* And this is the glory of adeptship.

The Priestess.—May the Light of the Word encompass us. May the Word abide within, for so it is attained only. May its efficacious grace assist us, from greater fulness even unto greater fulness, to manifest the Word in life. The vestiges

are about us everywhere; it is formulated in all our ways, but is realised in the heart alone.

The Celebrant in Chief and the Most High Priestess advance from their respective places and stand, facing one another, East and West of the Altar.

Adeptus Exemptus.—The Spirit and the Bride say: Come.

The Priestess.—Herein is the call of CHESED.

Adeptus Exemptus.—The Spirit is the Heavenly Spouse, and the Spouse is Christ.

The Priestess.—The Bride is the Bride of Messias, she whom the Secret Tradition has termed SHEKINAH in records that shine for ever.

Adeptus Exemptus.—Hail unto the perfect Bride. Behold, she is Supernal Understanding, the state of consciousness in union. She is the union of souls in Christ. She is the community of Israel in election. She is the communion of saints. She is the Hidden Church of the chosen ones.

The Priestess.—The soul becomes a robe of glory for Christ in each and all who enter into the Christhood. The souls that are called lost are souls travelling through the æons and the spaces without the Christ-Spirit, the Spouse. Bring them, O Master of all, to the end of their exile, that these also may be one in Thee.

Adeptus Exemptus.—Hereof is the prerogative of mercy in the Exempt Degree. Hereof is our election in the Grade. For this, O Adepti Exempti, we return at need whence we came, carrying glad tidings. O Adepti Exempti, by the power to me committed, in me also vested, and in the name of the Hierarchy which is above, I declare that this House of the Holy Spirit is open in the Grade of CHESED, for the works of grace and providence that belong thereto.

The Priestess.—Fratres et Sorores, it is open in all Grades. The voices of those who are beneath unite in the cosmos of harmony, and the silence which is above concurs with all the rumours of the quest attained.

Adeptus Exemptus.—Unite also with us, Ye Adepti Exempti, looking for redemption in experience.

The Priestess.—This is the Day of the Lord, which comes to restore all things.

They give the sign of the Grade, which is the clasping of both hands—the union of the Lover and Beloved. It is given with arms extended across the Altar.

Adeptus Exemptus.—The Name of the Bride of Heaven on the Day of Supernal Union is the Name of Glory.

The Priestess.—Enter under the Wings of SHEKINAH.

Adeptus Exemptus.—When GOD said: It is not good for man to be alone—He created on earth the symbols of that union which is above.

The Priestess.—The Wings of SHEKINAH are extended over CHESED and GEBURAH.

Adeptus Exemptus.—Worlds of the glory of life—worlds without end for ever.

The Priestess.—And one world of union.

Adeptus Exemptus.—

The Priestess.—

The Celebrant in Chief and the Priestess return to their places.

Here ends the solemn Ceremony of Opening the House of the Adepts in the Grade of CHESED.

THE FIRST POINT.

The Celebrants and Members are seated, with the exception of the Usher of the Grade, who proceeds to extinguish the lights of the Temple, save those of the Candles on the Pillars. There is a brief pause, of complete silence. The fumes of incense from the brazier shroud the light of the Candles. The Usher of the Grade is seated.

Adeptus Exemptus.—The light of the world to come is the light of the Holy One. The darkness of the earthly world is the hiddenness of GOD. The gift of vision is the uplifting of a cloud from the sanctuary of our inner consciousness. It shall lead through the light and the darkness into the Glory of the Presence. The way is clear before us, and the path is straight. We go into our own country, and GOD'S peace is on our life—we in Him and He in us. So, after all the warfare, we repose upon our arms.

The Priestess.—Peace profound, my Brethren. Immanuel, GOD is with us.

There follows a brief pause.

Adeptus Exemptus.—Fratres et Sorores, the Secret Tradition which reposes in the Sanctuaries of Adeptship, as in places of inward life, bears witness that a high experience has been known always in the world and that this is an experience of self-knowledge explored in its heights and deeps on the quest of GOD. They who attained it desired to lead others in the same most holy path, and their guidance was after many manners, but chiefly by the awakening of a still small voice in the hearts of those who were prepared. I testify that the

Hidden School is working at this day more strenuously than ever. The Doctrine of the Hidden School abides within the creeds, even as a foundation stone, a pearl beyond price. It is the life and grace of all symbols. It is a realisation of the Great Mystery concerning that Divine Nature which for us is asleep in the universe until it quickens in the hearts of those—chosen out of thousands—who can utter the awakening words to the Divine which dwells within them.

The Priestess.—The Voice of the Turtle heard in the land is the Word of the Holy One. The greeting of Jacob and Rachel is the world above kissing the world below. May the kiss of TETRAGRAMMATON be as Waters of Life upon us, O Brethren of the Rosy Cross. May the kiss of the Four Spirits who carry its sacred letters visit us in the ineffable mercy which flows from their union. Declare unto us the Secret Doctrine, O Master of the Temple: What are the awakening words?

Adeptus Exemptus.—They are contained in no formulary of outward speech and are uttered only by the voice of the secret soul. I testify to that which I have heard; for I know —even I—that my Redeemer liveth, and that standing before Him, or ever I doubted and quested, He placed my hand within the mystic cube, saying: Because I shall be buried in thee, behold, I am with thee all days. It is for this reason that He is nearer than hands and feet.

The Usher of the Grade, in his capacity as Keeper of the Threshold and Spokesman of Adepti Exempti, rises in his place at the Threshold.

Frater Civis Regni Superni.—Of those who abide in our Holy House of Adeptship, some have received the Word by the light of communication in a symbol, but other some have attained it by the grace of an inward experience. These are the first and highest circle of our Fellowship. There are

those also who have been called at a later time and have answered thereto within the measure of their gifts. Of these some are still in the Lower Grades, and their hour is not yet; but other some stand on the Threshold of Adeptship. Again, some are in the Grade of Regenerated Life and have not cried to be dissolved; but other some have passed through Mystical Death. Among these I commend to your indulgence the Mighty Adeptus Major, Frater Adveniat Regnum (*vel nomen aliud*). The providence of the present hour ordains that we, who have been brought already from death to life, should give him happy issue from the rock-hewn sepulchre, through the power to us committed in the Grace of Christ.

Adeptus Exemptus.—For no other purpose have we raised the Temple of GOD in the inmost heart or externalised its shadow here. Do you testify that our Elect Brother will come quickly, seeing that his reward is with us?

Frater Civis Regni Superni.—The Word of the Lord is heard in the hidden deeps, and he that was dead shall rise.

The Usher of the Grade advances to the Altar, from which he takes the Extinguished Lamp. He gives the Saluting Sign of the Grade and leaves the Temple in silence. He proceeds to the Vestibule, where the Postulant is kneeling on a Prie-Dieu in full light, having a scroll in his hands containing versicles on the Mystery of Resurrection and the life of union therein. He is greeted by the Usher of the Grade, saying:—

Frater Civis Regni Superni.—The Word was dead in us. We have followed the purified life, in order that it might be re-born in us. We have died mystically, that again it might be alive in us. In its restoration we rise again.

The Postulant—who has been cautioned previously to preserve the rule of silence—is apparelled already in the White Habit of the Third Order. The Usher of the Grade now

prepares him further by clothing him in the full regalia and vestments of a Mighty Adeptus Major. While this is being done:—

Frater Civis Regni Superni.—The Grade of Exempt Adept is the Grade of the Voice which falls from the great height and renews the heart in stillness. Hereof is the Day of the Lord, which comes to restore all things. I bid you remember that one of the titles of CHESED is Fœdus Carnis, which is the Covenant of resurrection in the complete man—three in the union with Christ, but also three in one. So closes the Mystical Work of the soul's creation in GOD, under the light of the Rosy Cross.

The preparation being finished, the Usher of the Grade goes before the Postulant carrying the Extinguished Lamp. They pass from the Vestibule to the Door of the Temple, where the Usher gives the Battery of the Grade —•••• ••• The Door is opened for their admission. While this has taken place in the precincts, there has been silence for a brief period in the Temple within, and what follows is so timed that the Usher of the Grade enters, leading the Postulant, during the course of the colloquy. The seat of the Priestess has been removed, and she stands between the Pillars.

Adeptus Exemptus.—Those who study the Law shall be given a radiant vesture.

The Priestess.—The seventh day is a Sabbath, and this is the rest in GEBURAH.

Adeptus Exemptus.—Those who are in GEBURAH desire the perfect body of resurrection.

The Priestess.—The slave recovers his freedom after the year of Jubilee.

Adeptus Exemptus.—GEBURAH is a place of desire for the salvation of the world.

At or about this point the Usher of the Grade has placed the Postulant immediately in front of the Funeral Litter, with his face toward the East. The Priestess has turned between the Pillars to the West. The Celebrant in Chief has risen. As the Usher of the Grade stands beside the Postulant, on his right hand:—

Frater Civis Regni Superni.—There was darkness on the River GIHON.

The Priestess moves to the head of the Funeral Litter and is seated thereat. The Usher of the Grade places the Lamp on the Altar. He proceeds to the foot of the Funeral Litter and is seated also. The Celebrant in Chief lifts up his arms, holding his Wand of Office.

Adeptus Exemptus.—I have laid down myself in nakedness, in the place of great darkness. I have cast out all the images. Thou hast come to me in the hiddenness, in the secret places of love. I have attained the nuptials of the spirit. Thou hast come to me in the light of Thy Knowledge. I have seen the desire of mine eyes. I have arisen and returned to testify. I have come in the fire of Thy love. I come to cast fire upon the earth. I am consumed with the zeal of fire, because of the glory of Thy love, in the Sanctuary of Thy Holy House. Thou hast given unto me Thy Word of Service.

The Celebrant in Chief resumes his seat.

The Priestess.—Mercy and Judgment remain in their places, and between them lies the Path of Union.

Frater Civis Regni Superni.—It is GOD Who says: Arise, and come forth—to those that are dead in GEBURAH.

The Usher of the Grade rises and goes to the Altar, where he lights the Lamp. He passes behind the Postulant, and raises it over his head.

Frater Civis Regni Superni.—The Dawn of the Morning of Easter.

He sets the Lamp on the Altar, and returns to his seat at the Litter.

Adeptus Exemptus.—Salutation and peace and joy and holiness of heart be with you, now and henceforward, O Son of the Mystical Resurrection. We know your titles and warrants, in all the Paths and Grades which lead up the Mountain of GOD, the Holy Mountain of Initiation, unto the great height.

There is here a pause of a moment.

Adeptus Exemptus.—Fratres et Sorores, our Beloved Postulant stands mystically within the rock-hewn sepulchre. It is also the mystic cube. From the moment that the Tomb is entered, all that takes place in the Grade of Adeptus Major is really an experience therein. He has passed through a spiritual resurrection and in the deep state of consciousness has known the Divine within him, in the union of mind and heart. But the plenary resurrection takes place when the Divine Nature permeates all parts of personality and is with him in all his ways. This is manifestation from the tomb. Till then he is in an underworld of consciousness, in the place of inward experience. In our symbolism it is in that world of thought which goes before the uttered word. It is the night of mystical espousals and not the life of spiritual marriage. According to our Secret Tradition, the Word existed from eternity in the form of thought, but it was manifested only in creation, when thought was transformed into the Word. The Word was articulated in creation, which is thus like an

opening of the mouth. It is in expression that the Word is made flesh. The Speech in the Rose conferred in the previous Grade is a mystery of thought suspended in inward stillness. In the hiddenness of your self-knowing part, in the sleep of mystical death, wherein the soul holds communion with the Divine and the Divine manifests to the soul, there is a realisation which is like Speech in Heaven. The Speech in the Rose is the soul's communing with itself in the aftermath of an ineffable experience. At a later stage in the symbolism, it is also the secret intercourse with all who have entered into union. You are called now to pass from this state of the stillness, from love hidden in the heart to love at work in the world, from the mystery of thought in silence to the mystery of uttered thought. Your repose in the Sanctuary of GEBURAH was like that of the Divine Word before It manifested in creation. In the Grade of Exemptus Adeptus you shall yourself become the Word, according to the sense of our symbolism, and this is resurrection from the dead, as it is also the life of espousals between the Christ-Spirit and the soul.

Frater Adveniat Regnum (*vel nomen aliud*), before the Altar in this House of the Lord, there must be a pledge between us and you, and GOD shall watch upon the covenant for ever. The time is long dead and gone when you were required to certify that such bonds would be assumed freely, for by many dedications you have been integrated in the Rosy Cross. I say unto you, lift up your hands (*it is so done accordingly*), and the testimony which I utter on my own part in the fulness of the manifested Word, you shall recite in the inmost heart and secret soul. The pledge of the Grade of CHESED, on the threshold of the Path of TETH, is taken in silence and is therefore like a spiritual communion, for the mouth of the Postulant is not opened as yet in earthly life.

The Celebrant in Chief gives a Battery of one knock—•—and all rise. The Usher of the Grade places the Postulant between the Pillars.

THE THRICE-GREAT PLEDGE OF FIDELITY.

I, Frater Adveniat Regnum (*vel nomen aliud*), who look for the resurrection of the Adept, the body of Redemption, the Christ-Life in the soul, and the reign of clemency in CHESED, having undertaken heretofore to maintain the Mysteries of the Sanctuary by the due preservation of the seals and veils thereof, do ratify hereby and herein my former pledges, from the last even unto the first. Standing in this House of the Spirit, built upon the summit of the Third Order, in the Presence of the Lord my GOD and on the steps of the Throne of Christ, in the presence of the Adepti Exempti and of you, O Priest of the Temple, Chief of the Paths below and Prince of the Light above, I covenant to communicate that which I receive in the sense and way that I receive it. I will impart the Word in symbols, which are the tongue of earthly speech. In the grace and power of the Word I will draw unto me the chosen hearts, from the deeps beyond MALKUTH, through all the Holy Houses of the Rosy Cross, into the Portal of the Third Order, and thence into the life of the Cross. I will sustain them on the arms of the Cross; I will put them to rest in GEBURAH; and at the end I will raise them gloriously, when their Easter dawns in the soul. The pledge of silence has become the pledge of speech—in Heaven, on earth and in the Rose.

There is silence for some moments, during which the Postulant remains with uplifted arms. The Usher of the Grade moves round the Pillars, passes to the Altar, takes up the Lamp in both hands and raises it toward the Postulant to the full height of his own arms.

Frater Civis Regni Superni.—Be thou a light of revelation to those who are called and chosen, the glory of this House of Adeptship.

The Usher of the Grade restores the Lamp to the Altar and returns to his previous place. The Postulant lowers his arms.

Adeptus Exemptus.—Seeker for the Last Mysteries of the Third Order, I bid you lift up your head, remembering that above the First Reflected Triad there is the light of the Supernal SEPHIROTH. Remember also the morning of the soul, after the sacred darkness and the mystical sleep in GOD. It is the morning of Easter. Those whom that Orient visits shall hold a treasure within them, by which they can glorify the world. We who are pledged like you have seen that light in our hearts. It is in virtue thereof that we have proceeded thus far in this Office of Mercy. Between the Pillars in the House of the Spirit, you stand now on the threshold of the Path of TETH, which is called in the Secret Tradition a Fountain of Life, communicating with a place of the world wherein men do not die. This is the place of resurrection, and it is CHESED in the Tree of Life. The Path by which it is entered is a Path of Love, maintained at white heat in the heart and in the aftermath of ecstasy. It signifies also the ascent from the mystical underworld, the translation from Mystical Death, from the marriage of the soul to the ineffable life of the union. The Path of TETH is love in its perfect transmutation, and the union of subject and object has already begun. As such, it is reflected from DAATH, which is super-perfect love in the indrawn state, apart from all distinction of subject and object, of thee and me, of lover even and beloved. There GOD is all in all.

The Priestess has risen in her place and, moving round the Pillars, she faces the Postulant.

The Priestess.—Finally, the Path of TETH is called in the Secret Tradition a path of all spiritual activities. The fulness thereof is from the benediction of the Bride in transcendence on the Throne of BINAH and from the glory of all glory,

which is that of the Spouse in CHOKMAH. It leads into the activity of CHESED, which is the life of mission, for he who has attained the greatest of all human experiences must bear true witness through the world, that, by his mediation, others who are called thereto may attain also in their turn. Frater Adveniat Regnum (*vel nomen aliud*), Postulant for the life of resurrection, standing between the Pillars of the Temple, I bring you forth from the Life of the Rose.

She draws him through the Pillars and, taking her place beside him, she leads him a short distance and pauses, midway between the Pillars and the Altar.

Adeptus Exemptus.—The lesson in chief of the Path of TETH is indicated by the Great Symbol of the Path. The Crowned Titan, who was shewn to you in the Path of MEM, submerged beneath the Waters of Creation and in the deeps within your own nature, has arisen as the Christ of Glory, for in the World of CHESED the Divine in the universe and in your own soul, my Brother, is shewn forth in the realisation of the Adept. The Day of Resurrection is the day of the High Light, which has come into manifestation, and the world is restored therein. That which is concealed in the deeps shall be proclaimed from all the heights. It is the solstice of eternal summer. Again the rainbow encompasses the whole figure, but the nimbus has a greater radiance than in the previous symbol. Shadowed in the light above are the Wings of AIMA ELOHIM, typifying the power of the Supernal SEPHIROTH, set toward the channel of manifestation for the utterance of the Word.

The Priestess leads the Postulant direct to the Altar. The Lamp is placed in his hands.

Adeptus Exemptus.—The will comes out from the sleep of perfect conformity to do the work of Divine Will.

In response to a silent direction, the Postulant raises the Lamp to his lips and then replaces it.

Adeptus Exemptus.—He is clothed with purpose as a light, and plenary activity is restored to him.

The Priestess pours red wine into the Cup. It is placed in the hands of the Postulant.

Adeptus Exemptus.—Wine of the World to come. Wine from the Tree of Life. The ecstasy of Divine Love is the Mystic Wine of the Kingdom.

In response to a silent direction, the Postulant raises the Cup to his lips and drinks therefrom.

Adeptus Exemptus.—He shall be clothed with ineffable desire, that he may utter the Word with power in the Holy Assemblies. He shall carry the tidings of the House and the Mystic City over the whole mystical earth.

The Priestess.—The Secret Law is Wine. The Law shall hallow thy desire. Thou shalt drink in holiness.

Adeptus Exemptus.—He is girt about with desire, as with a garment woven of many waters.

The Postulant has laid down the Cup upon the Altar, and the Priestess now places the Symbolic Dagger in his hands.

Adeptus Exemptus.—The mind shall be clothed with new images. Behold, I make all things new.

In response to a silent direction, the Postulant raises the Dagger to his lips, and then replaces it on the Altar.

Adeptus Exemptus.—Give unto him Thy Mind, O Lord, the viaticum of Thy Sovereign Reason.

The Priestess now places the Silver Chain in the hands of the Postulant.

Adeptus Exemptus.—Give unto us Thine own life, O Lord, in all the parts of being.

In response to a silent direction, the Postulant places the Chain about his neck.

The Priestess.—Let us look for the glory of GOD in the manifestation thereof.

In response to a silent direction, the Postulant removes the Chain, raises it to his lips, and then replaces it on the Altar.

Adeptus Exemptus.—Divine Love enters into veils of flesh and becomes redeeming love on earth.

The Priestess leads the Postulant round the Altar and direct to the Celebrant in Chief, saying as they pass :—

The Priestess.—The Spirit and the Bride say: Come—to all that has elements of redemption in the manifest side of man.

The Vestments of a Mighty Adeptus Major are removed from the Postulant and are received by the Usher of the Grade, who comes up for this purpose. He returns with them whence he came, and lays them with the Wand on the Litter. The Postulant is now standing in the white robe of adeptship, without insignia of any kind.

Adeptus Exemptus.—We desire to put off mortality and to be clothed again in GOD. He gives back to us all our vestures in the Light of His Glory.

The Celebrant in Chief invests the Postulant with the girdle and Rosy Cross of CHESED.

Adeptus Exemptus.—One like unto the Son of Man, clothed with a garment down to the foot and girt about the paps with a girdle.

The Priestess.—To the glory of heaven in its clearness and to the brightness of the everlasting light.

Adeptus Exemptus.—Blessed is he that watcheth and keepeth his garments. He shall be a priest of GOD and of Christ.

The seat of the Priestess has been replaced between the Pillars, and she returns thereto.

Adeptus Exemptus.—Frater Adveniat Regnum (*vel nomen aliud*), I give unto you the last mystery of the Path of TETH. It is the return of the soul into the manifest world, illuminated by experimental certitude of the Divine Union. The maxim of this Path is: The Transmutation of the World of Images.

The Celebrant in Chief lifts up his arms over the Postulant and says, in the Person of the Christ of Glory:—

Adeptus Exemptus.—I have sought my soul through the ages. I have sought my body of life. I have been born in Thee as the Man of Sorrows. In Thee I have been acquainted with infirmity. I have carried my cross in Thee. I have been crucified, dead and buried. I have gone down with Thee to the underworld. I have risen gloriously from death, because I have returned in Thee. All power is given to me in Heaven and on earth, that I may ascend with Thee to the Father.

The Celebrant in Chief resumes his seat. The Postulant remains in his place.

Here ends the First Point.

THE SECOND POINT.

THE RESURRECTION IN THE LIGHT.

The Usher of the Grade turns up all lights, so that the Temple is made brilliant throughout. This is done quickly, and then standing at the head of the Funeral Litter he points toward it and says :—

Frater Civis Regni Superni.—Behold the place where they laid him.

The Priestess.—CHESED is Easter morning, the hour of perfect clemency in its manifestation. Let us enter into the joy of the Lord, even the freedom of His service.

The Red Curtain of GEBURAH is drawn across the Western end of the Temple to conceal the Funeral Litter.

Adeptus Exemptus. It is said that the Postulant in the Sacred Halls of GEBURAH goes into his true self, as a priest into the Holy Place. He comes forth as one who is truly sealed with priesthood, and it remains only that what has been received within should be ratified and proclaimed without, in the Sacred Temple. The term of adeptship in this our Sanctuary of the Mysteries, declared in Christ, offers therefore to the elect in GOD a visible ordination and an exempt licence for the fulfilment of those offices of mercy which inhere therein. The man of grace is in CHESED, and this also is a House of Priesthood. Frater Adveniat Regnum (*vel nomen aliud*), I bid you therefore kneel down, being made and vowed as you are. Bow your head, fold your arms upon your breast, and say in your heart with me :—Cleanse my heart and my lips, O Holy GOD, Who hast cleansed those of Thy prophets,

even as with burning coals. Cleanse also my reins and my hands, that I may communicate faithfully to others the Symbols of the Divine Word in the same sense and manner that they are this day communicated to me.—*Amen.*

The Celebrant in Chief rises and lays aside his Wand of Office.

The Usher of the Grade brings up the Vial of Consecrated Oil on a salver covered with a white cloth. All rise.

THE PRAYER OF ORDINATION.

Adeptus Exemptus.—I pray Thee, O Merciful GOD, Lord of the Life in CHESED, and of the Numerations above and below, that the Great White Light which I invoke upon the soul of this Postulant, who has risen to the life in Thee, may descend also upon myself in the operation of Thy Sacred Mysteries, so that I may faithfully and validly, with clean and holy hands, exalt him by a priestly rite, a Sacred Rite of Ordination, as a Merciful Exempt Adept, in the perfect resurrection of CHESED. And do Thou, I beseech Thee, O Lord, abide henceforth with him. Strengthen, sustain and lead him in the fulness of Thine efficacious grace, that he may pass in perfect purity from the inward region of Divine Experience in GEBURAH, which is a foretaste of Eternal Union, to the place of Thy clemency in CHESED, which is the world of the Uttered Word.

The Celebrant in Chief anoints the Postulant on the head in the form of the SEPHIROTIC Cross.

Adeptus Exemptus.—The priesthood is of the inward spirit in GEBURAH, but of the body also in CHESED. *Per*

Spiritum Sanctum reviviscimus. Be thou anointed with oil, my Brother, in the Name of the Lord.

The Celebrant in Chief has removed the oil from his hands, using the napkin on the salver. The Vial is replaced thereon; the Usher of the Grade carries the Vessel of Ordination back to its place, and takes his seat by the Door. Other Members are seated.

The Celebrant in Chief lifts up his arms.

Adeptus Exemptus.—Fratres et Sorores, by the power to me committed from the hierarchy which is above, I raise unto you a priest in CHESED, your peer and co-heir for ever.

The Celebrant in Chief raises the Postulant.

Adeptus Exemptus.—Give unto us, O Lord, that priesthood which comes not by the laying on of hands. Impose on us Thine own Spirit. Establish Thy Spirit within us.

The Priestess.—We know, O Master of all, that those who have preceded us in the high mystery of Thy work fulfilled on earth have left something to be said in Thy Name. Impart Thy Word to us.

Adeptus Exemptus.—His voice as the sound of many waters, and out of His mouth went a sharp two-edged sword, which is the Life of the Spirit of GOD. Frater Adveniat Regnum (*vel nomen aliud*), it is said in the Secret Tradition that Thought is the origin of all things and that the world subsists by the mystery of union between Thought and the Word. Speech in the Heaven of Thought and Speech in the Rose are thine: In Heaven, which is the Word found by realisation within us, for so is the Christ attained; in the Rose, which is the living testimony of the Divine Word abiding in the silence that is within. By the power to me committed, I give unto thee speech on earth.

The Celebrant in Chief places his hands on the shoulders of the Postulant and breathes thrice upon his forehead.

Adeptus Exemptus.—(*at the first breathing*) For the testimony of the Faithful Witness; (*at the second breathing*) for the Word delivered to man; (*at the third breathing*) for the life, which is love therein. In Heaven, on Earth, and in the Rose, be thine the perfect speech; and in the mission of an Exempt Adept, which is the mission of mercy in CHESED, be thou the Word.

The Priestess rises and lifts up her arms.

The Priestess.—It is written that the Word was made flesh and dwelt among us.

As directed by the Celebrant in Chief, the Postulant folds his arms upon his breast and says:—

The Mighty Adeptus Major.—My Lord and my GOD.

Adeptus Exemptus.—Be therefore not faithless but believing.

The Celebrant in Chief and the Priestess resume their seats. The Usher of the Grade comes forward and leads the Postulant to a seat on the Eastern side of the Altar, facing East. He then returns whence he came.

Adeptus Exemptus.—The Resurrection from Death in the Grade of Adeptus Major is a resurrection inward to the realisation of the Divine in consciousness. That of the Adeptus Exemptus is outward into the manifest world, and is for the liberation of those who have been prepared in the heart by one who has attained liberation. It follows that he who is to carry the sacraments of the Lost Word into the external order must have received its inward life into the deep places of his soul. That Word is the Life of Life which restores the worlds, and it is the efficacy of those symbols by which it is shewn forth. It is said that its utterance unites CHESED

and GEBURAH, being communicated from the Mercy side of the Tree to the side of Holy Severity. It is in this manner that Speech in the Rose is conferred on the Adept in the Grade of Mystical Death, which is the dissolution of self-realisation in the rapture of union with Christ. In that union the Christ speaks to the soul, and the soul hearkens in its ecstasy. But in the aftermath the soul is in communion of internal speech with the Christ-Spirit. It is said also that CHESED is the World of the Holy One, which is the World of Resurrection in GOD; and this, my Brother, is the life of Christ in the soul. The resurrection of the Adept is attained in the glory of Christ's union, by realisation of the Christ within. The first necessity of the Postulant is therefore to know that his Redeemer liveth, he in Christ and Christ in him, in virtue of which he shall accomplish the redeeming work in the world. The whole Grade is a manifestation of the Mystery of Christ within, and from within outwardly, through the vessel of the individual soul. It is in this sense that I have said unto thee: Be Thou the Word. The Divine Maxim of CHESED is: I am the Light of the World, and he that followeth me shall not walk in darkness. The Divine Name is AL, understood as a great attribute of eternal grace and benignity which is set above the Supernal Tribunal. The Pass-Word of the Grade is AHAV, signifying Love, and thence is derived the Mystical Number, which is 8, being that of Christ the Spirit. There is also another Pass-Word, ECHADUTH, signifying Unity. In one aspect it is held mystically to shew forth the union between TIPHERETH and MALKUTH, regarded as the Son and the Bride. It is otherwise the Congregation of Israel, when the male is joined to the female—that is to say, when there is mystical union between the Lover and the Beloved. It is the union between Christ and the Elect in CHESED. The Grand Word is SHILOH, understood as the Peacemaker, because CHESED is the Grade of Peace, attained in Christ. You return, therefore, to the world bearing in

your mouth the two-edged Sword of the Spirit, which is the Word of GOD; but in your hands are the Counsels of Peace; and may that be about you on all sides which encompassed Solomon through all the glory of his reign.

The Mystical Title of the Grade is Civis Regni Superni, for those who are in the state of resurrection are Citizens of the Kingdom of Heaven. It is in this sense that one of the denominations of CHESED is the World to Come. It is also the Fourth Path, which is called the Intelligence of Reception, because it receives the influences of the Supernal SEPHIROTH, that it may manifest them below. That which is below is sustained by the descent of the graces from CHESED, and those who, in the symbolism of our Fellowship, are seated on the thrones thereof, go forth from CHESED, carrying glad tidings of the Word realised in life.

The Celebrant in Chief rises, and in response to a silent intimation the Postulant draws forward till he is immediately opposite the Celebrant.

Ademptus Exemptus.—The sign of the 7=4 Grade is given with the arms forward and inclined upward from the elbows, the palms turned outward, and the thumbs joined at the tips. The whole face is visible above the hands and the eyes of the Adept are upraised. It refers to the manifest state of CHESED, exhibiting the Mystery of the Tree. The Grip or Token is a duplication of that communicated in the Grade of GEBURAH, being given one to another with both hands (*the Celebrant in Chief and the Postulant exchange the Grip*). It symbolises the union of the Lover and Beloved, and it bids us praise GOD because He is all in all. The Symbol of the Grade is GIHON, being the Second River of Eden. The maxim is: The Sacrament of Speech. In fine, Frater Adveniat Regnum (*vel nomen aliud*), the Salutation of this Grade is: Pax Dei tecum.

The Celebrant in Chief resumes his seat, while the Usher of the Grade comes up and leads the Postulant to the Western end of the Temple.

Here ends the Second Point.

THE THIRD POINT.

THE OFFICE OF THE SANCTUARY.

The Red Curtain of GEBURAH, which has been drawn across the Western end of the Temple, so that the Funeral Litter is hidden, is itself hidden by a drapery of CHESED violet.

The Celebrant in Chief rises and his seat is removed. He takes up his place at the Door of the Sanctuary, on the Southern side.

The Priestess rises and proceeds also to the Door, standing on the Northern side. The Usher of the Grade stands on the right of the Postulant at the far Western end, both facing East.

The Usher of the Grade gives a Battery of one knock—•

Frater Civis Regni Superni.—Enter into the treasures of the Lord. Enter into the good things in the Land of the Living.

He leads the Postulant to the Eastern end of the Temple, where they kneel down, facing the Sanctuary, at a certain distance from the threshold. Their arms are folded on their breasts. The Usher of the Grade directs the Postulant to say on his own part:—

Adeptus Exemptus Novus.—I have looked for the Resurrection of the Adept, the body of Redemption, the mystical life of union and the Word declared in CHESED.

Adeptus Exemptus.—There is another and more glorious Sun than that which dawns in TIPHERETH, which shines and sets therein.

The Celebrant in Chief gives a Battery of one knock—•

He opens the Door of the Sanctuary to its full extent.

The High Priest of the Sanctuary is discovered within, at the Eastern end, in full vestments and regalia. On the circular Altar before him are White Roses, about the figure of a Lamb bearing a white pennon. Behind this there is a Chalice containing white wine and covered by a Paten on which is unleavened bread, corresponding to the Manna in CHESED. A white cloth is laid over these vessels. It is removed by the High Priest. He raises the Paten.

The High Priest.—The Heavenly Bread is the beginning of understanding in Israel. Give unto us the Bread of Heaven.

He sets down the Paten and thereafter raises the Chalice.

The High Priest.—Those who have attained union with the Spirit of Christ shall drink new wine in the Kingdom of the Father.

He sets down the Chalice and proceeds to the Consecration of the Elements according to the terms of the Pars Magna Secreta in the Ritual of the Winter Solstice.

He replaces the Paten on the Chalice at the end of the Secret Working and covers both with the white cloth. He comes round to the Western side of the Altar and stands with uplifted arms in front of the Postulant.

The High Priest.—The vesture of thy death has perished. It died upon the Cross of TIPHERETH. The vesture of thy glory is upon thee. It is the body of resurrection in CHESED. The life of sin is over, from henceforth and for ever. The price in Christ is paid. Thine is the life in Him, and the second death has no power.

He takes White Roses from the Western side of the Altar and fastens them on the breast of the Postulant.

The High Priest.—May the union which obtains above in the World of the Supernals be fulfilled also below. GOD and His Name are one. Be they one also in thee. The Sacred Names are Roses. The symbol of Clemency and Mercy is the White and Perfect Rose. Be thou decorated in the risen body with Stainless Roses, at the highest point of the Order of the Rosy Cross, in the manifested Degrees thereof.

He places his hands on the head of the Postulant.

The High Priest.—Be thou blessed by the mouth of SHEKINAH in all thy Grades and Degrees, in all the SEPHIROTH which have been sanctified and exalted in thee.

The Usher of the Grade prompts the Postulant to say concurrently with himself:—

Frater Civis Regni Superni.— *Adeptus Exemptus Novus.*— } My heart is in the place of the Hidden Ones, the place of Christ in the transcendence, the place whence the Spirit comes down. I look for the Grace of the Spirit.

The High Priest lifts up his hands above the head of the Postulant.

The High Priest.—The Great White Light is the Christ descending within us. May He therefore abide within thee henceforth and for ever. Be thou blessed with the mouth of the Holy One, blessed be He. May all the Masters of the Doctrine and all the Holy Presences answer: Amen. May the ineffable Lord of Sanctity and His SHEKINAH concur herein.

The High Priest passes round to the Eastern side of the Altar, where he uncovers the Sacred Elements, saying:—

The High Priest.—The peace of Salem is Melchisedek.

He passes Westward, bearing the Sacramental Vessels, and deposits them on the Western side of the Altar. He lifts up the Paten and goes close to the Postulant, without crossing the threshold.

The High Priest.—The Bread is the world below. That which is below is lifted to that which is above. That which is above descends to that which is below.

He places one of the Hosts in the mouth of the Postulant.

The High Priest.—The Lord visit His people in the breaking of bread.

He replaces the Paten on the Altar, and turns Westward with the Chalice.

The High Priest.—The Wine is the world above. Thou shalt bind the world below to the world above in the bonds of thy priesthood.

He places the Chalice to the lips of the Postulant.

The High Priest.—Be the odour of thy sanctity as a field which the Lord has blessed, and as the Wine of Lebanon.

He turns Eastward, replacing the Paten on the Chalice and covering the Vessels with the cloth of white linen. Again he turns Westward, raising the Sacred Vessels.

The High Priest.—Abraham was in the likeness of CHESED. Go forth therefore as Abraham, father of elect nations. But unto him came Melchisedek, carrying Bread and Wine. He was King of Salem, which is peace. CHESED is Grace and Salem is above CHESED. Unto those who dwell therein is given the title of Peace; and the Priest thereof dwelleth in hiddenness therein.

The Usher of the Grade assists the Postulant to rise.

The High Priest.—The Warrant of the Exempt Adept is conveyed to him, as for himself and others, in the form of Bread and Wine. May the Grace of the Lord attest it: I give unto thee Wine and Bread.

The High Priest places the Sacred Vessels in the hands of the Postulant.

The High Priest.—The cession of the Warrant carries a guarantee in symbolism that the Divine Power remains with the Adeptus Exemptus for the expression of the Word in life, so that the symbols shall be in veridic analogy with inward truth, and shall therefore be sacraments—that is to say, efficacious channels of grace. It is in this sense that GOD stands round His people as the hills stand round Jerusalem. Go forth as the Word alive. Go forth with the Symbols of the Word. The Word is the power of resurrection, and its realisation is thine own rising. Go forth in the Power of the Word. The Adept on his return is carried by wings of healing. We learn in this manner that the deep mystical states which are inactive apparently on the external side are not for such reason without office in the world. We take nothing into the stillness save that which is inalienable from ourselves; but we bring back in due season the messages of Saving Grace, of Restoring Peace, and after the sleep of the faithful departed a Great Light of Awakening.

The Usher of the Grade leads the Postulant slowly to the Eastern side of the Altar, in the middle place of the Temple. It is the Altar of his own personality, transmuted in sacrifice.

While this is being done, the Door of the Sanctuary closes from within. The Celebrant in Chief resumes his place in the East, and the Priestess—passing Westward—takes up her original position between the Pillars.

The Adeptus Exemptus Novus sets down the Sacred Vessels upon the Altar. A White Scroll is handed to him by the Usher of the Grade, and he reads therefrom.

Adeptus Exemptus Novus.—There is famine on earth when Celestial Mercy is separated from Celestial Severity. It is famine of Celestial Things. But CHESED is above and below, so that Mercy is on every side. So also are the Bread of Life and the Wine of the Spirit.

The Adeptus Exemptus Novus uncovers the Sacred Elements. He lifts up the Paten, still reading from the Scroll, and its rubrics.

Adeptus Exemptus Novus.—I have taken unto me the Law of Mercy. I will give my life for the world.

The Adepti Exempti come forward. The Paten is passed round and they partake of the Hosts.

The Paten is replaced on the Altar. The Adeptus Exemptus Novus lifts up the Chalice.

Adeptus Exemptus Novus.—So far as in me lies, I will leave my spirit in the world by the works therein.

The Chalice is passed round, and the Brethren drink thereof.

The Adeptus Exemptus Novus reveils the Elements.

The Usher of the Grade lifts up his arms.

Civis Regni Superni.—He was known of them in the breaking of bread.

The Usher of the Grade leads the new Adeptus Exemptus to the Western side of the Altar, looking toward the East.

Here ends the Third Point.

THE FOURTH POINT.

THE PATHS OF RETURN.

The Adeptus Exemptus Novus remains, in recollection, by the Altar. The Usher of the Grade returns to his place and stands thereat. The Celebrants and other Members are seated. The Usher of the Grade speaks in the person of the Postulant.

Frater Civis Regni Superni.—The Lord Who dwells within me is a Fountain of Glory and Light. Behold, I have received the Word and the Life of its Understanding in the heart. I have asked and obtained power to bear witness in the Holy Assemblies and to draw the elect therein. The measure of mercy is also the measure of knowledge, and those who know GOD are channels of Divine Compassion flowing upon the world below. I have seen how the world has changed, for I bring my light with me. It is the radiant time of morning, and especially the morning which is within. It is the glory of the world of symbols, when the symbols speak in the heart, when they utter a joyful shout. It is the marriage of type and anti-type.

The Usher of the Grade resumes his seat.

Adeptus Exemptus.—It is said in the Secret Tradition that the Pillar of Severity, summarised in GEBURAH, is the way of going in, while the Pillar of Mercy, resumed in CHESED, is the way of coming out. The science of the Paths which communicate with CHESED belongs to the root-matter of resurrection itself, which involves return in its meaning. To attain resurrection the Postulant must traverse the Path of TETH, but thereafter he comes forth out of CHESED,

holding the warrants from above, and proceeds downward, returning on his road to manifest the Word. He takes the part of the Master in GEBURAH and TIPHERETH. He opens the door of TIPHERETH which looketh toward YESOD. He is reflected into NETZACH as the Master of the Temple in the Second Order and in him also comes back, even into MALKUTH.

The Celebrant in Chief leaves his seat, joins the Adeptus Exemplus Novus at the Altar, and faces to the West with him.

The Great Symbols of the Paths of YOD and LAMED are suspended before the curtain at the Western end of the Temple.

Adeptus Exemptus.—The Paths of Return are travelled in thought only. The Adeptus Exemptus Novus stands at the Gates and looks. The Gates and Paths of Return are represented by the Great Symbols of the Paths. (*The place of these is indicated by the Celebrant in Chief.*) The Path of YOD is called in our Secret Tradition the Intelligence of Will. It is the preparer, on the return journey of all created beings, so that they shall manifest the glory of the beginning. YOD is the Sign of the Covenant, in virtue of which Divine Graces are communicated below from above, or from GOD to man. It contains the measures of mercy reflected from the Supernal Triad. The Great Symbol of the Path represents the Keeper of the Secret Tradition and the Mysteries of the Rosy Cross, who descends from CHESED to TIPHERETH, clothed in white raiment, bearing a Wand surmounted with the triple cross of the Tree of Life and having in his left hand the light of the Word. From one point of view the figure signifies the return of him who has attained in the Mountain of the Lord. He bears the glad tidings that the Word is found, because of resurrection from the dead, and is shewn

forth in the flesh of man; but it is uttered in symbols only and clouded in forms of speech. For this reason the light shines through a lantern. The figure recalls therefore the Adeptus Exemptus, but it has the vestments of a Higher Grade, being those which you saw for the first time when the Sanctuary of the House of the Spirit was opened in the Third Point of the Mystery of CHESED. In its perfect understanding the figure represents therefore the power and authority of the Fourth Order, dwelling in the light of the world within, the World of Ascension, and holding the Secrets of the King. It enters CHESED under the veils of Bread and Wine, for the communication of Divine Substance to the soul, and thence it sends forth its messengers—bearers of the Secret Tradition which formulates Divine Experience in GEBURAH and TIPHERETH. But the Path of LAMED, extending from CHESED to NETZACH, is not travelled in our system, which is concerned with the descent of the graces through the channels of the Secret Church. The Great Symbol of the Path of LAMED represents the Official Church, in the person of a Sovereign Pontiff adorned with all his insignia. It is placed at this point because the Order of the Rosy Cross comes in the sign of peace and not of the sword. It is at peace with all the Churches. They are leaders of humanity at large by the manifest ways of life, and they open doors to the Centre. In our Secret Tradition the Path of LAMED is called the Intelligence of Faith, and this is personified in the most appropriate manner by the pontifical figure of the Symbol, which is also an image of magnificence. The Path of TETH is another Path of Return, but the experience of its mysteries is with you. In summary therefore, my Brother, your mission henceforward is to raise up the fallen SEPHIROTH, including MALKUTH, and those who dwell therein, looking for worlds of redemption in the light of the Rosy Cross. But the saviours of men must realise in all their modes the truths which they are called

to communicate. In the light of this realisation the Word of Life is formulated. May Christ be with thee for ever hereby and herein. The Paths of Return are Paths of the Christ-Life made manifest. The maxim of the Path of TETH is: I am the Resurrection and the Life. That of the Path of YOD is: Behold, I come quickly, and my reward is with me.

The Celebrant in Chief turns the Adeptus Exemptus Novus to the East and goes back to his place. While he stands thereat:—

Adeptus Exemptus.—The Search for the Word has culminated. The mouth of the Postulant has opened in the three worlds. It is now the reign of the restored world, and MALKUTH is the Kingdom of GOD. O Frater Adveniat Regnum (*vel nomen aliud*), He in you and you in Him. I testify that the Crown of all is not remote from the Kingdom. Herein is the mystery of CHESED, and above is the World of ATZILUTH, where all things are within. It is the place of Eternal Union, and it reflects into DAATH, which is the Portal of the Living GOD.

The Celebrant in Chief resumes his seat, and the Adeptus Exemptus Novus takes his place in the Temple.

Here ends the Fourth Point.

THE SOLEMN CEREMONY OF CLOSING THE HOUSE OF THE ADEPTS IN THE GRADE OF CHESED.

Adeptus Exemptus.—Fratres et Sorores, I testify that CHESED and GEBURAH remain in their places, not ascending higher. What is therefore the hope in CHESED ?

The Priestess.—It is imparted after a veiled manner on the authority of the Masters, who have given us the Word DAATH, being a Mystery of Knowledge, as a Gate and Way of the Supernals.

Adeptus Exemptus.—I pray you to declare in your wisdom so much of this Ineffable Mystery as appertains to the Grade of CHESED, for the benefit and consolation of the elect.

The Priestess.—I testify that there is a lineal way which leads upward from TIPHERETH, and it is called the Path of CHETH. But in the Supernal SEPHIROTH all things are infinite, all things holy, and all are also within. The passage is therefore no longer from subject to object, as in Grades of manifest life, or even the hidden life which is led in the Holy Assembly. The way of ascent is in DAATH, as if through a great door, which eye hath not seen, save only in symbol.

Adeptus Exemptus.—It is written that DAATH is the Mediator between the upper and lower SEPHIROTH. It conciliates on the right and the left. It is the equilibrium in the height, and a place of ineffable union where GOD is known of the heart.

The Priestess.—DAATH is the Ark of the Eternal Covenant. The hope of the height is the hope of ascension therein. It is indeed the World of Ascension, wherein is a living stillness. It is the place of the Word in its fulness, an undifferentiated

deep of being, withdrawn in the Supernals for ever. But as it withdraws inwardly so also it sets forth toward utterance, and from the Word in DAATH flow down those symbols which are thought and speech at the highest.

The Celebrant in Chief gives a Battery of one knock—¶— *and all present rise up.*

Adeptus Exemptus.—Ecce, Regnum Dei intus. And this, O Adepti Exempti, is that which is declared in CHESED, in virtue of which we return at need whence we came, carrying the glad tidings. We that were bound in TIPHERETH and unloosed in GEBURAH do stand here to shew forth that which has been given us at the summit of the Third Order. But we know that there is another silence, and in its stillness there is rest. The Closing in this Grade is therefore a solemn discharge or permit, whereby we are sent to preach the gospel of mystical life unto every prepared creature.

The Most Holy Priestess, standing between the Pillars, extends her arms.

The Priestess.—I am she who beholds the Vision. I am the Vision and the Eye which sees. I am the union of subject and object at the great height. I am the Dweller in the Supernals. The soul has wings, as the white ship has sails. I am the soul with wings. I have taken unto myself the wings of the dove. I have entered into the great rest. With those who are in separation I dwell through many exiles, and with them I enter into union. I am that which attains and leads. Behold, I am with all the Brethren, and I dwell in unity. I am myself and no other through all. I am in the High Palace of the King, but the stained and tattered garments of the prodigal are also mine. When the Fellowship of the Rosy Cross dissolves in the Light of the Supernals, I stand between the Pillars of the Temple. JAKIN and BOAZ are my witnesses through all generations. From the

summit of the Third Order, I—who come from DAATH—look back upon the Portal of the Union.

She clasps her hands in front of her.

The Priestess.—I point the Path thereto.

The Celebrant in Chief and the Most High Priestess advance from their respective places and stand, facing one another, East and West of the Altar.

Adeptus Exemptus.—CHESED and GEBURAH remain in their places.

The Priestess.—It is TIPHERETH which ascends to the height.

Adeptus Exemptus.—The height stoops down to TIPHERETH.

They give the Sign of the Grade, with arms extended across the Altar.

The Priestess.—And so all things are made one.

Adeptus Exemptus.—In the union of the Lover and Beloved, world without end.

They unloose their hands and return to their places. As they stand thereat :—

Adeptus Exemptus.—Fratres et Sorores, I close our Holy Temple in the Grade of CHESED. ••••

The Priestess.—•••

Here ends the Solemn Ceremony of Closing the House of the Adepts in the Grade of CHESED

AND

Here ends the Third Order of the ROSY CROSS.

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THE ADDITIONAL RITUALS OF THE ROSY CROSS

CODEX CÆREMONIARUM PRO RE NATA

I.—THE CEREMONY OF CONSECRATING A TEMPLE OF THE ROSY CROSS FOR THE MYSTERIES OF THE FIRST AND SECOND ORDERS.

II.—THE PONTIFICAL CEREMONIES OF CELEBRATING THE FESTIVALS OF THE WINTER AND SUMMER SOLSTICE, INCLUDING THE INSTALLATION OF A CELEBRANT-IN-CHIEF FOR THE GRADES OF THE THIRD ORDER.

III.—THE INSTALLATION OF A MASTER OF THE TEMPLE IN THE WORLDS OF FORMATION AND ACTION.

IV.—THE CEREMONY OF CONSECRATION FOR A TEMPLE OF THE THIRD ORDER.

V.—THE CEREMONY OF ENTHRONING A KEEPER OF THE SACRED MYSTERY.

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